



# Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

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VOL. XI.

## CEYLON MISSION.

In our last volume we published an account of the interesting scene described in a former letter from the Ceylon Mission, when upwards of 40 native converts made a profession of their faith in Christ, and were added to the Church in presence of a vast multitude of the heathen. The Missionary Herald for September, contains another Joint Letter of the Missionaries, dated Aug. 6, 1825, which states, that a few months after, eight more of the natives had united with the Church. This solemn transaction was also witnessed by about 700 people.—The letter, after giving a particular description of the persons who were admitted on the last occasion, says,

The two last, whose names have been mentioned, have been the hopeful subjects of divine grace for nearly three years. *Marearl* is a female, whose gray hairs remind us that she has been brought in at the eleventh hour.

*Anthony* is by education a Catholic, but through the power of the holy spirit, has been enabled to forsake his saints, and now trusts alone in the crucified Redeemer.

*Samuel Davis* was formerly a member of the boarding school at Batticotta, but as he did not bid fair to become a good scholar, Mr. Meigs thought it advisable to employ him to labour in the family. When the awakening commenced in the early part of 1824, he was one of the first subjects of it, and for a short time he appeared to manifest very deep concern for his soul. When his relations ascertained that he intended to become a Christian, one of his brothers came to the house and beat him severely. A short time afterwards when absent from the premises, his relations caught him and carried him away.—Their threats, and promises and entreaties, soon produced the effect they desired. He those to follow them instead of Christ. He remained careless for about six months, when the second awakening commenced. He again manifested great concern for his soul, and has now for a long time, given us evidence of a real change of heart. A few weeks ago, when his friends learned that he had been

propounded for admission to the Church, and that he expected to be baptized and partake of the Lord's supper, they used all their efforts to prevent it. Their great objection to his joining the church, appeared to be founded on their pride of caste. The people of Batticotta have long boasted that no person of good caste, would ever join us from among them. In order therefore to prevent their pride being humbled, and disgrace being bro't upon 2000 persons, which they openly say has been the case, it was to be expected that they would use violent measures to keep him away from the intended meeting. Samuel being aware of this, requested permission to go secretly to Tillipally, two days previous to the meeting. After he had gone, his friends ascertaining that he had left Batticot-ta, came to Mr. Meigs in a great rage, and with many threats, protested against his being received into the church. It was in vain to reason with them. They went away as they came, with their "mouth full of cursing and bitterness." Though Samuel had escaped them, they determined to make another effort to prevent his being baptized. As the expected him to pass through one of the two principal roads leading to the bungalow, many of his relations were posted in the way to seize him when he passed by. Before they were aware, he reached the bungalow, and seated himself among those who were about to make a public profession of their faith in Christ. When they were informed of his arrival, they made preparations to take him off by force. Expecting that they would make the attempt, Mr. Poor sent to the magistrate of Mallagum, requesting him to send a native from his court to preserve order. The presence of this officer probably prevented them from carrying their intended plan into operation. When Samuel came forward to be baptised, one of his brothers with a loud voice protested against our baptizing him. It was done however, and the Lord's name was magnified in the sight of the heathen.

### Candidates for admission and others.

Besides those admitted to this meeting, about twenty persons have expressed a desire

to join the church. We hope they will all prove stedfast, and give us increasing evidence that they have a saving acquaintance with our Lord and Saviour Jesus Christ.

We mentioned in our last letter, that we had held several interesting meetings with our schoolmasters, and that ten or twelve gave some evidence of a change of heart. In the foregoing list you will perceive the name of only one schoolmaster among those who were admitted. Two other schoolmasters were accepted as candidates, and they gave pleasing evidence of a change of heart; but as one of them seemed not to manifest sufficient knowledge of divine truth, and as the other was guilty of some impropriety of conduct on the Sabbath a few months before, their admission was postponed. Two others who expressed a desire to join the church, have been kept back by persecution. Four are desirous to make a public profession of their faith in Christ, when we think it may be advisable for them to be admitted. The importance of the conversion of our schoolmasters, as it regards the children under their care, will appear evident, and we request a daily interest in the supplications of our friends in behalf of those who yet have no wish to embrace the Saviour. It is with much pleasure we state, that in some of our schools, the voice of prayer is now heard from the teachers, and we have reason to believe that they often direct their scholars to the Lord Jesus Christ. It may be interesting to mention, that in a school taught by one of the pious schoolmasters, two or three of the little girls, for some time past, have professed considerable anxiety with respect to their well-being in eternity.

In our boarding schools we continue to be blessed. There is a considerable degree of seriousness upon the minds of a number of the youth belonging to them. Some give evidence of possessing piety. But while we are permitted to rejoice, we have also to mourn that many who once appeared determined to leave all for Christ, have gone back and now walk in the ways of God no more. None of these however belong to the church.

In reviewing the dealings of God to our mission, we have much reason for gratitude and for encouragement in our work. Not only has a door been opened for us to enter in among the heathen, to establish schools, and to preach and distribute the word of life to thousands, but we have been permitted to see more than eighty gathered into the church of Christ, and a number more give us evidence that they are members of the household of faith. Doubtless many in our native land have often offered up their thanksgivings for the mercies bestowed upon this part of the world, where the seat of Satan is,

and have been led to hope that idolatry is tottering to the foundation and will soon fall.— That idolatry will fall we have no doubt, but we have no evidence that the time is at hand.

Perhaps there never was a time, when the people were so little disposed to hear the gospel, as they have been during the past year. The missionaries have been charged as being the instrumental causes of that awful scourge, the *cholera*, which has again been sent upon the people, and which instead of leading them to seek christian instruction, has made them more mad upon their idols. While the name of Jesus has been reviled and blasphemed, sacrifice after sacrifice has been offered up to these dumb idols, and now when the plague is removed, to *them* and not to Him who sitteth in the heavens do they give the praise. We wish our patrons at home to be made particularly acquainted with the actual state of this miserable people, and be guarded against the supposition that our work is almost accomplished, when it is but just begun. We feel that we have need to harness ourselves anew for the battle which we shall have to fight with the prince of darkness, and we feel also that it is absolutely necessary, that those who have sent us forth should come up to our help with renewed vigour, in order that we, through the Captain of our salvation, may be enabled to conquer.

The work which God has been pleased to begin and carry on, is a great work and is marvellous in our eyes; but not so, perhaps in any considerable degree in the sight of these heathen. Those who have been gathered into our church, are for the most part, dependent upon us for their support, and it is not a difficult thing for those who are full of hypocrisy and deceit themselves, to suspect that those who have joined us, have been induced to do so from hypocritical motives. If you tell them that Christ will hereafter reign; that he has begun that work which he will carry on, and point them to the members of our church as an exemplification of the truth of our assertions, they are ever ready to reply that those who are christians among us, are christians only for their food and clothing. So little do they consider their cause to be in danger, that they have scarcely begun to awake from their state of security. Should a number of influential men embrace the christian religion, this probably would be the signal for Brahmins and others, whose support depends upon their maintaining the worship of idols, to awake from their slumbers. The moment they begin to be alarmed, and feel that their cause is in danger, it is to be expected that they will exert themselves to prejudice the minds of the people against our schools, and induce them to

withdraw their children from them. In a word, it is to be expected that we shall have systematic opposition in every department of our work.

We have already experienced it from the Catholics. Their priests have issued their threats against all who attend our place of worship, or receive the word of life from our hands, or send their children to our schools. The consequence have been, that the door for the distribution of the scriptures amongst them is in a great measure closed. The people are kept away from our places of worship, and most of the children have been withdrawn from the schools.

#### *Importance of Native Preachers.*

We cannot in justice to the cause in which we are engaged, conclude our letter without again bringing before our patrons, a subject which has engaged much of our attention, and which we think calls aloud for the immediate consideration of all those beloved friends who have hitherto contributed to the support of this mission. Situated as we are in the midst of eight millions of people who speak the Tamul language, it was to be expected that we should early make the inquiry how these immense multitudes are to be converted to Christianity. We are not to think of missionaries being sent in numbers proportionate to the wants of all these people; even if there were men in abundance to go, the churches would not bear the expense of sending them. Our plans therefore were early laid in reference to raising up and qualifying, by divine assistance, young men to become preachers of righteousness. When we gave the information to our friends that we could support heathen children at small expense, many of them very liberally contributed to their support, and upon no department of our mission has God more abundantly poured out his holy spirit. There are now 143 boys belonging to our boarding schools, nearly one third of whom are hopefully pious. About 30 are members of the church, and others we hope will soon be admitted to the same privileges. We have the confident belief, that God will continue to grant the influences of his holy spirit to these schools and gather many more into the kingdom of his grace. Most of those who are professors of religion, possess talents which would not disgrace the ministry, and if it should please the Head of the church to set apart these and others who may hereafter embrace the Saviour, for the service of the sanctuary, the importance of having them thoroughly educated will appear evident. To have a learned ministry in our native land is considered an object of vast importance, but it is far more important here. Learning is held in such es-

timation by the people, that the greatest reverence is paid to those who excel in it, and in proportion to the learning and good character of those whom we send out as native preachers, will be the respect paid to them, and the messages they deliver.

The Herald contains a list of the christian names of eighty-three who are members of the church, and whose conduct thus far has adorned the christian profession. Among those we notice the following who bear the names of some distinguished character and patron. We hope they will imitate their virtues.

Philip Matthew, Frances Maleappa, Jordan Lodge, Nathaniel Niles, Philip M. Whitley, George Kotch, Ebenezer Porter, Daniel Sneed, Miranda Safford, Mary Poor, Daniel G. Gautier, Julia Ann Prime, Susanna Anthony, Levi Beebe, Smith Bloomfield, Timothy W. Coe, Charles Hodge, Samuel Willis, Azel Backus, William Bancker, David Brainerd, Claudius Buchanan, Joseph Clay, William Combs, Elias Cornelius, Jeremiah Day, Timothy Dwight, Justin Edwards, James Girdnead, Joshua Huntington, Samuel Judson, Cyrus Kingsbury, John B. Lawrence, Beal N. Lewis, Alexander Lovel, Cyrus Mann, Henry Martin, Levi Parsons, George Payson, Nathan Perkins, James Richards, Martin Tullar, Elizabeth Appleton, Isabella Graham, Fanny Hall, Louisa Hawes, Susanna Hopkins, Susan Huntington, Harriet Newell, Betsey Pomeroy, Mary Sweetser, Martha Washington, Sarah Woodhull, Elizabeth Worcester, J. B. Frazier, Seth Payson, Samuel Davis, Ard Hoyt, John Chester.

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#### EXTRAORDINARY RECENT CONVERSION OF A BRAHMIN IN BENGAL.

Dr. Carey in one of his last letters to Mr. Ward, mentions the following case. The Hindoo ascetics, it is well known adopt a system of austerities known by the name of *Jogue*, which are intended to produce as great a separation as possible between the incarcerated spirit and matter, so as to prepare the spirit, which they consider as an individuated portion of the deity, for the final renunciation of its connexion with matter. One class of these Ascetics is known by the name of *Mownee*, and these are distinguished as having made a vow of perpetual silence.

A Brahmin of the order of *Mownee*, and who had kept this vow of silence for four years, while residing at the famous Temple of the goddess *Kalee*, near Calcutta, has recently become the subject of Christian conversion. This man, by his dress, (he wore several necklaces made of the bones of snake,) his rank as a Brahmin, his vow of silence and the sanctity of his appearance, commanded the homage of the Hindoo to such a degree, that he was worshipped as a god. When he passed through the streets of

Calcutta, says Dr. Carey, the rich Hindoos hastened down from the roofs of their houses, and threw themselves in a state of prostration in the dirt at his feet.

In these circumstances, a man of the highest order in this country, secluded from all human society, in one of the most famous temples in India, and worshipped as a god, who would have expected that such a man would have been brought into the Christian church. If it might have been concluded that any man in India was out of the reach of the Christian Missionary, and of Christian means, this surely would have been the man; for, to the privacy and sacred nature of his retreat, to the elevation of his rank, and to the reverence in which he was held as an object of adoration, must be added the amazing obstacles to conversion in the gross fanaticism and the immeasurable pride of such a being. And yet a *Christian Tract* in the Bengalee language, some how or other found its way into the hands of this man, who might be said to have taken up his abode beyond the limits of our earth; and he had no sooner read this Tract, than by it his lips were opened, and "the tongue of the dumb began to sing." He left the temple, and hastened to Calcutta to seek further Christian instruction. And in a succeeding letter to Mr. Ward, Dr. Carey after declaring his conviction that this man had become a true believer in our Lord Jesus Christ, adds on such a day "*I expect to baptize the Brahmin who had made a vow of perpetual silence.*" May we not hope that this man will possess talents for the Christian ministry; and that we shall soon hear that he is pursuing his studies in the missionary College at Serampore. How powerful must be the testimony of such a convert, descended from the seat of the gods, and become an humble and self-denying follower of our Lord Jesus: or as it would sound in Bengalee, "Armadara Prabho Yesoo Khreest."

*Family Visitor.*

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FROM THE MISSIONARY HERALD.

### SANDWICH ISLANDS.

HAWAII.

*Extract of a letter from Mr. Goodrich to the corresponding secretary.*

BYRON'S BAY, NOV. 11, 1825.

My Dear Sir,—Since the visit of Lord Byron to this place, the harbour, having been accurately surveyed under his direction, has received his name, and is called *Byron's Bay*—a name, which is I believe, universally approved by the members of the mission.

The kindness of Lord Byron to the different members of this mission, you have doubtless learnt from others. When I was at Oahu, last spring, he very kindly offered me a passage in the frigate to this place. After lying here a month,

refitting his ship, the same kind invitation was given to Mr. Ruggles and family to go with him to Oahu, and was accepted.

The state of things at this station is very interesting. The house of public worship will not contain half that assemble to hear the word of life. The chiefs have lately begun to build a new meeting house of much larger dimensions. Schools are rapidly increasing in all the eastern half of this island; and all that seems to be wanting, is books and teachers. I am unable to supply one twentieth part of the calls for books. Some have already left the school, commenced by us about ten months since, and have gone out to teach others; and many other teachers are immediately wanted. I have taken eight or ten persons from different lands to educate for teachers, who, finding their own food, are no expense to the mission. Most of them will soon be qualified to commence the business of instruction. A wide field for usefulness is open here on either hand. A population of nearly 40,000 souls have open ears to hear the Gospel. And must they be left to perish, with their hands uplifted to heaven, crying for some one to come, and show them the way to eternal joy and peace? Must they be left to perish, because American Christians have exhausted their charities? Cannot the churches of my dear native land afford to send out one, to make part with me in this ministry of reconciliation? We do earnestly long to have some one associated with us, with whom we may take sweet counsel, and who may aid in proclaiming the good news of salvation by Jesus Christ. We find it quite trying to be left alone, so far from all our brethren: and yet we cannot think of leaving our schools, and crowded house of worship on the Sabbath. I hope that the time is not far distant, when the good people of America will feel able to support another labourer in this whitening field. Honorii I find to be a valuable assistant: he continues to do well.

I subscribe myself your friend and servant in the bonds of the Gospel of our Lord Jesus.

JOSEPH GOODRICH.

LETTER FROM PITCAIRN'S ISLAND TO THE REV.  
HIRAM BINGHAM.

The singular manner, in which Pitcairn's Island has become the abode of Christian people, is too well known to most of our readers to be here described.

The object of the following letter to Mr. Bingham, of the Sandwich Island mission, is sufficiently explained by the letter itself.

*Pitcairn's Island, July 20. 1824.*

Reverend Sir,—By the desire of John Adams, and the other inhabitants of this place, I write these few lines to inform you of our great need of a minister of the Gospel; and should esteem it a great kindness if you would endeavour to help us with one as soon as possible, as we are now here as sheep without a shepherd.

The inhabitants of this place are fast increasing, being at present fifty-nine. We use our poor and imperfect endeavors to worship our Maker; but still we are in great want of an ordained minister, to administer the holy ordinances of baptism and the Lord's supper, and to instruct us in the per-

formance of our duty. I stopped at this island, by desire of the inhabitants, to assist in instructing them to read and write. I thank the Lord, that, since my arrival at this place, I have been convinced of the errors of my past life, and my chief desire is, to increase in the knowledge and love of God, and for others to do so also. When Capt. Henderson arrived here in the ship Hercules of Calcutta, and brought a supply of books and other articles, he brought a letter to say, that a minister was coming shortly. It is now between five and six years since, and we hear of no one being sent.

So if you would endeavour to send us one, you would greatly oblige us all. And I think, by the help of God, it will be the means of saving many souls, and a blessing to the pastor, if we should have the happiness to see one arrive. We will make his residence as comfortable as shall be in our power.

(Signed)

JOHN ADAMS,  
JOHN BUFFETT.

*Rev. Hiram Bingham.*

#### MACKINAW MISSION.

*Letter addressed to Rev. Ralph Cushman, of Manlius, from Mr. Hudson, of the Mission Family.*

*Mackinaw, June 19, 1826.*

REV. AND DEAR SIR.—To say I have ever forgotten you, or my obligation to write to you, would not be true. To say I have had no time to write to you, would perhaps be equally untrue; but to say I have had my hands and head and heart constantly engaged ever since I arrived here, would not be far from the truth. You can better judge of the multitude of cares and labors we have upon our hands, when I tell you our family, including hired help, consists of something more than 100 persons. To sustain this burden, there are at present but seven persons, three males and four females, Mr. and Mrs. Ferry, Mr. Heydenburk, Miss Cook, Miss McFarland, Miss Osmer, and myself. Mr. H. and Miss C. have the care of the schools; and when I tell you they have (including the village children) about 180 children, you will suppose they have enough to occupy all their time. Miss McFarland has the care of the kitchen, and Miss Osmer the whole care of the girls belonging to the family, when out of school. Mrs. Ferry has two young children, one of them quite young, which occupy her time at present. You will readily conclude that there are a great many things to be done which I have not mentioned. These are divided among them. I suppose many of our sisters at the east would think the washing, ironing, and mending, necessary for such a family, would occupy all the time of the four females. But besides this, there is not a little cutting and making to be done; though our Christian friends have sent us some clothing ready made, and some cloth unmade; yet of both we have had but a very partial supply.

*July 28.—Well Sir, if I had time I would commence anew; but as I have not, I must go on with this scrawl as it is. The above was written at two or three sittings, and I have not found leisure to add any thing for a long time. The only reason why I am any better situated at present, is, that I have embarked this afternoon for Detroit, to pur-*

chase supplies for our family. We have received since my first date, as near as I can recollect, 39 children from the wilderness; which makes our number at present 106. These, with the members of the mission family, and necessary hired help, make the number of which we have the care, and for which we provide, not less than 180. If we were pressed with cares and labors before, how much more so now. Indeed sir, if ever help was needed at any missionary station, we may truly say it is at ours. Mr. Heydenburk has 100 scholars, and Miss Cook has 70, and they are both sinking under their load of cares and labors. We cannot neglect the village children, for there is no other school, and the help we receive by them, at \$3 per quarter, (about 30 of them pay that,) is not a little towards supporting our family. We can only look to our eastern friends for more help. Where are the many whose hearts burn with desire for the conversion of the heathen? Are there none in your region who are qualified, and would leave father and mother, houses and lands, and spend their lives in conveying instruction to the ignorant, light to them that sit in darkness, and life, eternal life, to those who are dead in trespasses and sins? Do any ask what encouragement we have to offer to such at our station? I answer, —God has commanded, "Go ye into all the world, and preach the gospel to every creature;" and has condescendingly added what should be encouragement enough for any one who truly loves him—"Lo, I am with you always." If any other is called for, I can say, any person coming as an assistant at our station would meet many trials, much ingratitude from parents and children, much stubbornness in some, and untractableness in others, incessant care by night and by day, and labors unremitting. One who could not look all this in the face, and say, "Here am I, Lord, send me," might do well as circumstances should call forth his energies; but if he did not expect all this and more, he would be disappointed.

But this is one side of the picture; now for the other. He would find some parents and children too, who express, and apparently feel much gratitude for the benefits they receive from this institution. He would find some children here, whose parents were so anxious to give them an education, that they have sent them more than 2000 miles, and pay \$30 per annum, besides clothing for their support. I do not know exactly the number we have now who pay that sum, but the amount we shall receive from such the ensuing year, will be not far from \$1100. He would find some, yes, most of our children, who make astonishing progress in learning whatever we attempt to teach them, our enemies themselves being judges, (I mean enemies to missions.) He would hear some of our children, and some adult Indians around us, rejoicing in hope of the glory of God, and singing the praises of Immanuel. He would see fields opening wide and white, all around him; inviting fields for missionary labor, without the possibility of putting a hand to them, for want not so much of funds as of laborers. But I cannot enumerate further. While we stand on the verge of such an interesting field of labor, and hear the loud call, as the cry of the man of Macedonia, "Come over and help us," and feel that our Christian brethren at the east have as fair a right to the privilege of labor and care and suffering as we have, and are

surely under just as much obligation to engage in the arduous duties of a missionary life; we feel grieved that our hands must be tied for want of help, and our health and spirits broken under an accumulating pressure of cares and labors.

One great reason why we have seen such progress in our children, is, that we have kept them constantly employed at their books or work; but now, sir, it is more than we can do, especially the boys. The farm we occupy is about two miles distant from the mission house, (we can get none nearer) and except five or six boys which we take out of school a month at a time, we can employ them very little. We have some work about house; but as I am generally on the farm, there is no one to work with them. The help we need is a physician, a shoemaker, and some person to take charge of the boys when out of school. The two former we have had some encouragement to expect this season. We hope our compassionate Redeemer will send a suitable one to fill the latter station. There is one way in which our eastern friends may essentially help us, and that is in the article of clothing. I have before intimated that we were receiving some from the east, and we expect there is some on the way; but the increase in our family has been so great, that we have found it necessary, in order to prepare for the severity of a Mackinaw winter, to go down to Detroit, even at this early season to purchase. The articles of clothing and bedding we shall have to purchase will probably amount to not less than \$500.

Will you not, my dear sir, feel it a duty and a privilege, to excite the people in your town not only, but in the region around you, to send us such supplies, as will take away the necessity of laying out so much money, that might be appropriated in sending the gospel further into the wilderness.

We have heard of the revival in your place, and rejoice with you. We hope it has revived the spirit of missions there.

I am, dear sir, affectionately yours,  
JOHN S. HUDSON.

P. S.—Boxes may be sent to the care of Pratt, Allen & Co. Buffalo, and E. P. Hastings, Detroit.

#### FROM MISSOURI.

*Extract of a letter from the Rev. Augustus Pomroy at Fayette, Howard Co. Missouri, to his friend in New-England. Communicated for the Recorder and Telegraph.*

"The little church in Franklin and Boonville was formed five years ago, and has twenty-four or five members. On the second sabbath in June I administered to them in Boonville the sacrament of the Lord's Supper. It was a good day,—and the scene affecting. The congregation was large, and the interest felt expressed in flowing tears. The solemnity of this occasion has left an impression on many hearts, which I hope will never be effaced.

This little church has not enjoyed a communion before for three years.—Would not the friends of Jesus in New-England think this a long time?

When I spoke to these dear Christians of the many weary months which had passed—they wept;—some with the tears of joy that they might again enjoy the ordinance of God's house;—others with tears of grief that having no Shepherd, they had often strayed from the fold of Christ. Many professors of other denominations came and sat down

with us in this feast of love. To me this was a precious day. It more than paid for all the sacrifices, and toils I have experienced,—even for the untold agony of that moment when I received an aged Mother's silent farewell, and heard my Father say "God bless thee my son."

He subjoins in a P. S. "The last Sabbath I preached in this place I wish you could have seen us. I was associated with several preachers of the Baptist church. A large part of the congregation were of the same denomination. Our house of worship was not like the sanctuaries of New-England: it was a temple which Jehovah had made. The dark forest in all its wildness and grandeur was around us, and over us. Its thick foliage was impervious to the scorching rays of the sun. My pulpit was a table, stationed near a large tree. From this I addressed an audience which surrounded me, of about three hundred. Most of them were seated on the ground. The solemn attention—the deep interest manifested for three hours, told that our meeting was not in vain. At the close of the meeting I gave some account of the Sabbath School Institution, with a short address to parents which was heard with tears.

I have put in operation Sabbath Schools in this place (Fayette) and Boonville, which promise much good.

The field of usefulness is long and broad. The servant of the Lord must gird himself for a persevering toil, and in due time he will reap if he faint not. This I believe because God has said it.

With New-England I have relinquished many precious privileges, but I do not regret it. I rejoice that I have been permitted to enter this important and arduous field of labor, and am willing to toil in it till I die. But I need help—Who will come and share with me the trials, joys and sorrows,—labors and rewards of doing good in this distant part of our beloved country."

#### REMARKS.

MESSRS. EDITORS.—The county in which the Rev. Mr. Pomroy is laboring is one of the most flourishing in the state, and contains about 8000 inhabitants. It is situated 150 miles above St. Louis, on both sides of the Missouri; has a rich soil, and is rapidly increasing in wealth and influence. Here is an incorporated academy. Measures have been taken to procure funds to erect a building sufficiently large to accommodate 100 scholars. The central position of this county, the fertility of its soil, and the influence which it is destined to exert on the surrounding country, show its relative importance. Let a few faithful well educated ministers be located in this part of the state, and they will be lights indeed. The cause of religion, education and political safety requires that a new impulse should be given to efforts already begun, to extend the blessings of the gospel to every destitute settlement in our country. It is to be devoutly hoped that the time is not far distant when our New-England churches will be fully awake to the importance of our Western Missions—that their prayers and charities will soon cause the lame man to leap as an hart and the tongue of the dumb to sing: that in the wilderness waters may break out, and streams in the desert. Then the parched ground shall become a pool, and the thirsty land springs of water. And an high way shall be there, even the way of holiness.

Yours respectfully,

*Twelfth Annual Meeting of the  
AMERICAN TRACT SOCIETY.*

The Twelfth Annual Meeting of the American Tract Society was held in the Vestry of the Stone Church, Hanover Street, Boston, May 29, 1826, at 11 o'clock, A. M. The President and Vice President being absent, Rev. LEONARD Woods, D. D. was called to the Chair, and addressed the throne of grace for the guidance and blessing of Heaven.—The report of the Treasurer was read and accepted.—Rev. Leonard Woods, D. D., Rev John H. Church, D. D., and Amos Blanchard, Esq. declined a re election.

The following gentlemen were elected Officers for the year ensuing: Hon. *William Reed*, President; Rev. *Moses Stuart*, Vice President; Rev. *Samuel Green*, Corresponding and Recording Secretary; *John Tappan*, Esq. Treasurer; Rev. *Warren Fay*, Rev. *Samuel Green*, *John Tappan*, Esq., Rev. *B. B. Wisner*, *William Ropes*, Esq., Executive Committee.

*Extracts from the Report of the Executive Committee.*

Every year of this Society's existence is more deeply interesting than any which preceded it. The scenes through which we pass, become more momentous;—the prospect before us becomes more wide and more animating, the crisis among the nations more decisive, the call for effort louder and more incessant. And while we have the most ample reasons to thank God that we live in such a period, and are allowed the privilege of doing any thing in a cause so honorable, and to thank Him also, that so many are disposed to take a part in these efforts, more especially, that He has deigned to give so much success in past time, and to give such kind and animating assurance of more enlarged and certain success, in future; we should be deeply abased, that in a field so vast, and interesting, and important, our minds have been so little elevated by the grandeur of the work; and, notwithstanding all the excitements, which should have operated upon us, we have still felt and done so little. It becomes us, therefore, when we take a review of what has been accomplished through our instrumentality, to reject the thought that we have made one gratuitous effort, and to feel, that if we had done much more, we should still be unprofitable servants.

With such feelings, the Executive Committee now proceed to lay before the Society, a brief history of their efforts during the past year, and of the success which has attended them, together with the present state and prospects of the Society.

Of the first series of Tracts 90 numbers have been reprinted. Two new Tracts have been added to the series—No. 178, "Joy in heaven over the Penitent," and No. 179, "The way to be saved." The whole number of the first series of Tracts printed the past year, is 540,000. Seven numbers of the second series have also been reprinted, in editions of 8,000, amounting to 56,000; making the whole number of Tracts printed during the year, 596,000.\*

The whole number of Tracts issued from the Society's depository during the same period, is 738,470, containing more than 7,384,000 pages.

\* The whole number of Tracts published by this Society since its organization in 1814, is 5,884,470.

Of the Tracts issued during the last year, 11,000 pages were a donation to Rev. Charles S. Robinson, for distribution in Missouri: 15,000 were a donation to Rev. Mr. Wines, of Deer Island, for distribution in that vicinity: 7,050 pages of English, French, and Spanish Tracts were sent by a gentleman to Hayti, for distribution there: and 17,000 were granted to other Missionaries in various parts of the country. Bound sets of this Society's publications have also been presented to each member of the Publishing Committee of the American Tract Society instituted at New York. The whole value of the donations made, is \$89.48. The Committee have also caused 1683 vols. of the first series, and 95 of the second, to be bound; most of which have been disposed of, and are included in the preceding statement.

The receipts into the treasury have been—for Tracts sold at the general depository and at other depositories, \$4115.41. Sundry donations from life members, Auxiliary Societies, and individuals, \$1732.92. Avails of the Christian Almanack, \$415.00. Contribution at the last annual meeting, \$71.72; making the whole sum received into the treasury the past year, 6,335.05.

Donations have been received, during the year, from 101 Societies not previously recognized as Auxiliary. These, together with those before recognized, and which have given no notice of the dissolution or change of connexion, make the whole number of Auxiliaries 530.

The Committee are able to state this year, as they have been in past years, that Tracts have been productive of the most happy effects.—A copy of the "Address to Seamen" came to the hands of the mate of a vessel, who, upon reading the words,—"Where are you bound?" answered himself, that pursuing his present course, he was bound to perdition. He formed resolutions, and passed through many dangers, but the alarming truths of the Tract remained fixed in his mind, until he found rest to his soul in the arms of the Saviour. He has since united with the church; and three of his nearest relatives, for whose conversion he constantly and fervently prayed, have indulged a hope in Christ.

A young man, a notorious transgressor of the 4th Commandment, by the blessing of God accompanying the Tract entitled "Remember the Sabbath day to keep it holy"—has become a strict observer of the Sabbath, a constant attendant on public worship, and a member of the visible church.

A Tract, entitled "Without holiness no man shall see the Lord," was, says one, "if I am not mistaken, the means of showing me my awful danger and of pointing me to the Saviour for mercy and eternal life." Not long after, the same Tract was read at a prayer meeting, and about twelve or fifteen were deeply affected and found no rest until they found it in Christ.

"The death bed of a free thinker," was placed in the hat of an infidel. When he cast his eyes upon it, the title pierced him to the heart. The reading of it fastened conviction upon him, and proved the instrument of his hopeful conversion.

A profane sailor, who thought the business on ship board could not be done without swearing, by reading a Tract, was brought to such a state of mind that he felt it to be as difficult to swear as he had before to refrain from it.

A person visiting a Factory, passed near a

smith's shop, and hearing a man uttering horrid oaths stepped in and asked who was praying so? "Praying!" said the swearer, "you might have heard swearing." He was told, that that was praying, though not generally considered so by those who indulged in the awful practice. A few words of admonition were given to all present, and a Tract handed to each, the "Sweare's Prayer" being one of them. About a month after, a person gave the delightful intelligence, that the profane blacksmith was brought to reflection by reading that Tract; that he had been convicted of his lost and undone state, and, having hopefully embraced the Saviour, had been received into the communion of the church.

Such effects, though they are the most palpable, and the most easy to be narrated, your Committee rejoice to believe, are not the only effects, which your Tracts are calculated to produce, and actually do produce on society. How much has the tone of moral feeling been elevated. How many have contracted a habit of serious reading and reflection; how many have been restrained from open sin; how many have been prepared to read the Bible, and hear the Gospel preached, with new interest and profit; how many Christians have been warned, and instructed, and strengthened for the performance of duty, by these unassuming, yet admonitory visitors? This is a silent and imperceptible influence of a kind not to be estimated or described; and the Spirit of God only, who knows the means by which he operates, and the mode of his operation, can tell, how many souls have been delivered from the bondage of sin, and trained for heaven, by reading tracts, when their influence has been a secret to those who were the subjects of it, and to every one else.

After speaking of the various methods of co-operating in this work of benevolence, the Report very justly remarks that—

The field is extensive enough and the work is arduous enough to exhaust the whole power of the means, which have been devised—and to employ all the zealous and persevering effort, which the animating circumstances, now existing, are likely to call forth. "The field is the world"—The human mind is every where rising from its bed of grovelling and torpid inaction, it is peculiarly susceptible; it is asking that a new impulse may be given to it. In no way can this impulse be given more effectually and with less expense than by means of Tracts. In what other way, the Committee ask, is it possible to spread abroad the truths of the Gospel so extensively and speedily as the exigencies of the times demand?—Who is to carry the Gospel to the degraded population in the lanes and suburbs of our cities, and purify and watch over these haunts of vice and misery? Yet nothing but the leaven of divine truth carried there can do it.

How, the Committee ask, is the Gospel to be carried into the manufacturing establishments of our country, and streams of righteousness be made to run beside the streams from our hills? Yet if this be not done, a population will be growing up there without knowledge, without habits of serious reflection, and without the means of grace,—corrupt, and corrupting all about them. How is the standard of good order and piety to be elevated in the wide vallies of the west, among those who

have gone out from our own churches and firesides, and whose children are growing up into life and action without those restraints which the fathers have left in the region of their nativity.—How is the young mind, which has been rescued from ignorance and vice, in the Sunday school, to be occupied, and the taste for reading and serious reflection, which was communicated there, to be continued? What is to become of the colored part of our population, so generally enveloped in thick moral darkness? Then there is all Africa, upon which light is radiating from Sierra Leone—from Monrovia, and from the Missionaries at the south; then there is all Greece and Palestine, where Tracts are asked for with the utmost importunity, and would be read in greater numbers than the present means can possibly supply. Then there are the 7,000,000 around our missionaries at Bombay. All India is rapidly becoming a reading people. Six Newspapers, the fruit of native enterprise, are already in circulation.

Then there are the unknown millions of the superstitious and jealous Chinese; multitudes of whom are ready to read the truths of the Gospel as communicated in Tracts; which, could they be furnished in sufficient numbers, might wind their way through all the labyrinths of that untraversed land.

At the Sandwich Islands there is a press ready to print Tracts, which might be distributed to their rapidly improving population. There is a similar call and a similar field for effort, among the aborigines of our own country, on whom the light of civilization and Christianity is now most auspiciously dawning. Beyond these are the 17,000,000 of Mexico and the new South American States. What method can be taken to work upon these nations a moral renovation as great, and as rapid, as has been their political? The present period is a crisis among them. They are rising from the stupid prostration of slavery, to the intellectual activity of freemen; and, while the liberty of thought and conscience is breaking upon them with all the interest and surprise of a new state of being, they specially need some extraneous effort to guide them.

In view of the Christian, who knows the native depravity of the human heart, how important that this era should be improved; that these minds, just opening to thought and action, should be immediately occupied by religious truth. Upon whatever part of the world we fix our eyes, we are reminded by the opening scenes, that the present is not a period of intellectual inaction. Men are every where awaking. A spirit of inquiry and of enterprise is abroad. The mass of active mind in the world, is vastly greater now, than it was twenty years ago. It is every year increasing. It is, and will be, for a long time to come, in a most critical state. The attachment to old habits and opinions is dissolving, and men do not now start back at the thought of innovation. It is an age of great changes, and rapid improvements. Surely Christians should not fall behind others in activity and enterprise. They should keep by the side of the human mind, while on its march; give to it a proper direction; leave no means by which God is pleased to affect the minds of men unused; and, by constantly holding up to view, the great truths of the Gospel, and the interests of a future

world, make all the curiosity, the enterprise, and the activity of the present age, contribute to spread the Gospel over the world.

To occupy and guide the public mind, all active and susceptible as it is, is the work now committed to the followers of Christ. No where else can this work be safely trusted. They "are the salt of the earth," they "are the light of the world." The most powerful engines are in their hands. The two systems of Sabbath Schools, and Religious Tracts, are well suited to take off from society the burden of ignorance and vice; the latter to remove what lies upon the present generation, the former to prevent what would otherwise be accumulating upon the next. In every Christian community, there is a large class, who not only contribute nothing to benevolent effort, but actually require a large amount of this effort to be expended on themselves. Let these be enlightened and converted to God, and how much will Christendom then be able to do for the heathen world? how soon will the earth be filled with the knowledge of the glory of God?

On Christians, then, of this generation, is thrown the responsibility of saying, and under God they may say what shall be the character of the generation that is to follow us in this land;—and what shall be the character of those new-born nations, which are rising from the gloomy prostration of ignorance and servitude, to intelligence and freedom; of saying how those minds shall be occupied and guided, which are now opening on a higher state of being; of saying how much, and what sort of knowledge shall be communicated to those among the heathen, who have embraced, or seem about to embrace, Christianity; of saying, in short, what shall be the result of all the moral and political changes among the nations which the world is now witnessing. Surely it is incumbent on christians now, more than ever before, to feel the dignity of their station and the responsibility which is imposed upon them, and to acquit themselves as good stewards of God.

The activity and prayers of Christians, in past time, have brought the nations of men into this interesting state in which we now find them.—Christians have labored, and prayed God to bless their labors;—and He has done it; and put the whole world in commotion. He has of late shown them, that if they are willing to labor in His service, He will open before them a great and effectual door. He has crowned every effort with unexpected success. But the experience of the past is nothing, in comparison with the promise for the future. The past has been an experiment, to call the attention of Christians to the state of the world, and to convince the incredulous, that to meliorate the condition of man, is practicable. But now, in the Providence of God, the field is immeasurably enlarged—the prospect more cheering. Christians begin to feel, that God has given them being, and sanctified them by his grace,—that they may enlighten and bless their fellow-men. The incredulous and the adversary, when they see the fruits of Christian enterprise, begin to say,—Surely God is here, though we knew it not.—The nations are anxiously expecting some great effort in their behalf, some great change in their condition.—Shall Christians desert their own appropriate work?—a work on which they have voluntarily entered?—Shall they desert it at this

most favorable and animating crisis; which they have long waited and prayed for?—shall they desert it when it is so clearly shown, that the great changes, which are to usher in the Millennium, are to be wrought by means? This, surely, they will not, they cannot do. They are pledged to persevere. They have asked the great Head of the church, to point them to their work, to open a door before them; to give them success. He has done all these.—Shall they then,—when He has led them into his vineyard, shown them that the field is the world, and is white to the harvest, shall they shrink back, and settle down in discouragement and apathy? Shall they not rather, redoubling their exertions, and putting their trust more entirely in God,—go forward in their work, with a fixed and holy purpose to accomplish what God has given them to do.

#### PARENTAL INSTRUCTION.

The following passage from Law's Serious Call, has been communicated to us, as furnishing a happy illustration of the methods which parents should pursue in the religious education of their children. It is devoutly to be wished that parents were more faithful and more persevering in the discharge of this delightful and all-important duty.—*West. Recorder.*

*Paternus* lived about two hundred years ago; he had but one son, whom he educated himself in his own house. As they were sitting together in the garden, when the child was ten years old, *Paternus* thus began to him.

The little time that you have been in the world, my child, you have spent wholly with me; and my love and tenderness to you, has made you look upon me as your only friend and benefactor, and the cause of all the comfort and pleasure that you enjoy. Your heart I know would be ready to break with grief, if you thought this was the last day that I should live with you.

But my child, though you now think yourself mighty happy, because you have hold of my hand, you are now in the hands and under the tender care of a much greater Father and Friend than I am, whose love to you is far greater than mine, and from whom you receive such blessings as no mortal can give.

That God whom you have seen me daily worship; whom I daily call upon to bless both you and me, and all mankind; whose wondrous acts are recorded in those Scriptures which you constantly read; that God who created the heavens and the earth; who brought a flood upon the whole world; who saved Noah in the ark; who was the God of Abraham, Isaac and Jacob; whom Job blessed and praised in the greatest afflictions; who delivered the Israelites out of the hands of the Egyptians; who was the protector of righteous Joseph, Moses, Joshua and Daniel; who sent so many prophets into the world; who sent his Son Jesus Christ to redeem mankind—This God who has done all these great things, who has created so many millions of men, who lived and died before you was born, with whom the spirits of good men that are departed this life now live, whom infinite numbers of angels now worship in heaven; this great God who is the creator of worlds, of angels and men, is your loving Father and friend, your good creator and nourisher, from whom and

not from me, you received your being ten years ago at the time that I planted that little tender elm which you there see.

I myself am not half the age of this shady oak, under which we sit; many of our fathers have sat under its boughs; we have all of us called it ours in our turn, though it stands and drops its masters as it drops its leaves.

You see my son, this large and wide firmament over our heads, where the sun and moon, and all the stars appear in their turns. If you was to be carried up to any of these bodies at this vast distance from us, you would still discover others as much above, as the stars that you see there are above the earth. Were you to go up or down, east or west, north or south, you would find the same height without any top, and the same depth without any bottom.

And yet my child so great is God, that all these bodies added together, are but as a grain of sand in his sight. And yet you are as much the care of this great God and father of all worlds, and all spirits, as if he had no son but you, or there were no creature for him to love and protect but you alone. He numbers the hairs of your head; watches over you sleeping and waking, and has preserved you from a thousand dangers, which neither you nor I know any thing of.

How poor my power is, and how little I am able to do for you, you have often seen. Your late sickness has shewn you how little I could do for you in that state; and the frequent pains in your head are plain proof that I have no power to remove them.

I can bring you food and medicines, but have no power to turn them into your relief and nourishment: it is God alone that can do this for you.

Therefore my child, fear and worship and love God. Your eyes indeed cannot see him, but every thing you see, are so many marks of his power and presence, and he is nearer to you than any thing that you can see.

Take him for your Lord, and father and friend; look up unto him as the fountain and cause of all the good you have received through my hands, and reverence me only as the bearer and minister of God's good things unto you. And he that blessed my father before I was born, will bless you when I am dead.

Your youth and little mind is only yet acquainted with my family, and therefore you think there is no happiness out of it.

But my child, you belong to a greater family than mine; you are a younger member of the family of this Almighty Father of all nations, who has created infinite orders of angels and numberless generations of men, to be fellow-members of one and the same society in heaven.

You do well to reverence and obey my authority, because God has given me power over you, to bring you up in his fear, and to do for you, as the holy fathers recorded in Scripture did for their children, who are now in rest and peace with God.

I shall in a short time die, and leave you to God and yourself; and if God forgiveth my sins, I shall go to his Son Jesus Christ, and live amongst patriarchs and prophets, saints and martyrs, where I shall pray for you, and hope for your safe arrival at the same place.

Therefore my child, meditate on these great

things, and your soul will soon grow great and noble by so meditating upon them.

Let your thoughts often leave these gardens, these fields and farms, to contemplate upon God and heaven; to consider upon angels, and the spirits of good men living in light and glory.

As you have been used to look to me in all your actions, and have been afraid to do any thing unless you first knew my will; so now let it be a rule of your life, to look up to God in all your actions; to do every thing in his fear, and to abstain from every thing that is not according to his will.

Bear him always in your mind, teach your thoughts to reverence him in every place, for there is no place where he is not.

God keepeth a book of life, wherein the actions of all men are written; your name is there my child, and when you die this book will be laid open before men and angels, and according as your actions are there found, you will either be received to the happiness of those holy men who have died before you, or be turned away among wicked spirits, that are never to see God any more.

Never forget this book my son, for it is written, it must be opened, you must see it, and you must be tried by it. Strive therefore to fill it with your good deeds, that the hand-writing of God may not appear against you.

God, my child, is all love, and wisdom and goodness; and every thing that he has made, and every action that he does, is the effect of them all.—Therefore you cannot please God, but so far as you strive to walk in love wisdom and goodness. As all wisdom, love and goodness proceeds from God, so nothing but love, wisdom and goodness can lead to God.

When you love that which God loves, you act with him, you join yourself to him; and when you love what he dislikes, then you oppose him. This is the true and the right way; think what God loves, and do you love it with all your heart.

#### AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

At the regular meeting of the Board of Directors of A. S. M. C. J. in July, the committee appointed to "inquire if any alteration in our constitution be necessary, and, if any, what," submitted their report, which was adopted: stating in substance, that after taking legal counsel, and ascertaining that the funds had been contributed for the declared object of forming a settlement of Hebrew converts, it was their opinion, that no alteration could be made in the Constitution by the Society; and that Missionary operations could not be carried on under the existing Constitution, except in so far as they were connected with the object of the institution.

Thereupon a Committee was appointed to inquire into the expediency of applying to the Legislature of the State of New-York, for such an alteration in our act of incorporation, as will permit the Society to operate otherwise than by forming a Settlement.—*Israel's Advocate.*

**Chickasaw Mission.**—Yesterday Morning, Mr. James Holmes and wife with Miss Emeline Richmond, commenced their journey for the Missionary station at Tockshish, in the State of Mississippi, as Missionaries among the Chickasaw Indians.

Mr. Holmes is a native of Pennsylvania, and has already been on the Missionary ground. On Sabbath evening, the members of the three Presbyterian Churches convened in the 2d Church, where an eloquent Discourse was delivered by the Rev. Mr. Russel—and a collection taken up to aid the Mission.—*Newark Sent.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 9, 1826.

### COLLEGIATE RECORD.

**HARVARD COLLEGE.**—On Tuesday, the 30th, *Divinity Hall*, a new building for the use of Theological students, was dedicated.

The annual Commencement was holden on Wednesday. The degree of Bachelor of Arts was conferred on 52 alumni; degree of LL. D. on His Excellency, Levi Lincoln, Hon. James Lloyd, and Hon. William Sullivan; that of D. D. on Rev. Messrs. Gray, Willard of Mass. and Eedes of Providence, R. I.

**AMHERST COLLEGE.**—The Commencement at Amherst took place on Wednesday, the 23d ult. The Bachelaureate degrees amounted to 32

A number of gentlemen received the degree of A. M. No honorary degrees were conferred.

**DARTMOUTH COLLEGE.**—This Institution held its annual Commencement on Wednesday, the 23d ult. Thirty-seven young gentlemen received the degree of A. B., and 25 that of M. D. The honorary degree of D. D. was conferred on Rev. W. Harris of Dum-barton; LL. D. on Hon. Wm. Prescott of Boston.

**MIDDLBURY COLLEGE.**—Commencement, August 16th. Graduates eighteen. The degree of LL. D. was conferred on Professor Benjamin Silliman.

**BROWN UNIVERSITY.**—It is said that this Institution must pass the ensuing Commencement without graduates, in consequence of the rebellion of the Senior Class.

### THE SABBATH.

We had occasion, a short time since, to notice the arrangement made by the proprietors of the steam boat at Norwich, which is to leave there on the Sabbath. About the same time, we were informed, that another boat was to navigate the Connecticut river so as to arrive at Hartford during the consecrated hours of the Lord's day; but this arrangement we are happy to notice is changed, and the boat is to arrive, on Wednesdays and Saturdays. Much feeling was manifested by the good people of Hartford and vicinity, at this invasion of their rights, and the proprietors of the boat, with a promptitude that does them credit, have complied with the wishes of the public. We hope the example will be followed by their neighbors.

### AMERICAN BOARD OF MISSIONS.

The Annual Meeting of the American Foreign Missionary Society will be holden at Middletown on Thursday, the 14th inst. The Rev. Dr. Griffin, President of Williams' College, is expected to preach the Anniversary Sermon.

The receipts of the treasury of the American Board from July 21st, to August 20th inclusive, amounted, in donations, to \$2776.68; legacies, \$494; for the Mission College in Ceylon, \$100.

### INTEMPERANCE.

What name would be given to the malady of a people who at the midnight cry of "fire!" should leisurely set about lighting their assembly rooms, and calling meetings of the citizens, for the purpose of discussing the horrors of midnight conflagration, the comparative merits of engines, and the best methods of using them:—Or who, on the invasion of an enemy, should leave their wives and children at home, and "in general assembly convened," content themselves with voting a premium for the best essay on military tactics, or the best mathematical estimate of the force of gun-powder? Such an enemy is this moment mining the foundations of our walls; such a midnight cry is among us; and such hitherto has been our conduct! INTEMPERANCE is the devouring element, and the foe. A fire is spreading devastation amid our homes and families, which is flattered, when figured by that element that has been called "a hard master, but a faithful slave." An enemy is upon us as insidious as the skulking pirate and as indiscriminate in his murders. It lays waste, not the dwelling which industry and frugality can replace; but the fabric of the immortal soul, formed in the likeness of God; which falls never to be restored. "Where death leaves us there judgment shall find us."

Intemperance has long enough been the theme of declamation and exclamation. It is become all important that the same change of treatment should take place with regard to it, that has become the motto of the reforming age in which we live: "Less said, and more done." We surely are by this time convinced that it is a leviathan sin; that it exists in an enormity and magnitude, that should rouse us well nigh to despair. It is a national sin; and has been, as such, the standing reproach of foreigners. Nor does it need the jaundiced eye of the foreigner, to see that it is a fit cause to gainsay our boasted independence. It is a thraldom, palpable, base, and infamous; which, though it loads us not with tributes and extactions, impoverishes us if possible, in a more humiliating way. It fills our prisons and penitentiaries with convicts, our streets with beggars and ruffians, our cities with vice, and society with discord.

By a computation in the Boston Literary Gazette, it appears, that of 7000 paupers in Massachusetts supported at an annual expense of \$360,000, not less than one half have been reduced to want by intemperance. The people of Massachusetts are taxed then \$180,000 every year for the support of drunkards. "If (says the N. Y. Observer, remarking upon this fact,) the rest of the country suffers in the same proportion, the nation is taxed nearly FOUR MILLIONS OF DOLLARS ANNUALLY! a sum greater than the annual income of all the public benevolent institutions in America; a sum sufficient in eight years to transport the whole of our colored population to Africa."

[SEPT.]

A revolution, we say, of the treatment of this subject must take place. Our pen and paper efforts can effect no more than they have effected. The inveterate drunkard is beyond their reach; and the youth who has but just commenced with the social glass, as it is gently termed, would deem his integrity and self-command insulted while listening to this advice. Let our Rulers and Legislators determine with a resolute purpose and strong hand to put down the vice. Let new laws be enacted, and those which exist be enforced; and if it is not done, let us put men in office, who, without respect of persons or popularity, will do it. Impose upon intoxicating liquors a tax that shall amount to a prohibition to the poor; and penalties and punishments upon drunkenness which shall deter those who have money.

Then with the rising generation where vice is yet in the seed, let us commence with a resolution and severity that shall nip it in the bud; and a perseverance that shall ensure it to be a rising generation, and not a grovelling one. Let the churches of Christ of every denomination, throughout the land, accept the late recommendation of the Massachusetts' Society for the Suppression of Intemperance, and associate among themselves for the purpose of discouraging it by their example—"Let each individual" say they "enter into an agreement not to keep in his house, never to use himself, and never to offer to his friends, any spirituous liquor of any kind, nor upon any occasion." Let all our Societies and fraternities, be they scientific, literary, or social, follow the late good resolution of a body of Freemasons in Massachusetts, and enter into a league to exclude all intemperate persons from their union, and discard the practice of introducing ardent spirits as a refreshment at their meetings.

#### FEMALE EDUCATION SOCIETY.

[The following report was handed us for publication in July, but has been mislaid.]

The Treasurer of the Female Education Society of New Haven, acknowledges the receipt of the following sums, since the last Annual Meeting, viz.

##### *From Societies.*

From the Young Ladies' Gleaning Circle, New Haven	\$20,00
From the Female Benevolent Society, Litchfield	30,00
From the Female Auxiliary Education Society, Norwich	28,73
From the Young Ladies' Warehouse, Chelsea	50,00
From the Female Mite Society, New Milford	13,50
From the Female Benevolent Society, Colebrook	7,00
From the Ladies of Killingworth	1,50
From a small Association of Young Ladies, Fairfield	20,00
From a few Ladies of Mansfield	2,00
From the Ladies of Stamford, by Mrs. Dwight	12,00
From the Young Ladies' Sewing Society, Washington	5,30
From the Ladies' Education Society, Lisbon	2,00
From the Young Ladies' Reading and Sewing Society, Green's Farms	6,28
From Individuals.	
From a Friend, by Mrs. Silliman	6,00
From a Female Friend, New Haven	50
From two Females, by Mr. Whiting	2,20
From a Female Friend, Concord, Mass.	5,00
From a Female Friend, New Haven	1,00

From a Female Friend, New York	2,48
From a Friend, unknown	29
From our late Secretary	5,00
From Mrs. Keziah Mead, West Greenwich	17,00
From two Young Ladies, Westfield, Conn.	2,10
From a Female Friend, by Miss Alling	1,25
From a Female Friend, New Haven	5,00
By an Order from Hull & Townsend	3,57

##### *To complete Life Subscriptions.*

From Mrs. Silliman	5,00
From Mrs. C. M. Street	5,00
From Mrs. M. S. Williams	5,00
From Miss Clarissa Atwater	5,00
From Mrs. Townsend, for her Daughters	10,00
By Donations and Taxes	40,57
By articles sold	88,09
Remaining in the Treasury July 6th, 1825	26,52

Whole amount, \$435,30

##### MONIES EXPENDED.

For clothing	\$63,16
For washing	92,29
For tailoring	24,57
For hats	25,00
For shoes	23,25
Discount on Eagle Bank bills	26,60
For printing Circulars	1,75

\$256,61

Remaining in the Treasury	\$178,00
Of which sum forty dollars belongs to the Permanent Fund.	\$435,30

July 5th, 1826.

The Secretary's receipts of clothing, have been as follows:

1825.—From a Female Friend, New Haven, clothing	\$9,00
From the Female Auxiliary Education Society, Guilford, do.	8,50
From West Haven, Articles, prized	1,50
A Female Friend, New Haven, do.	1,50
From the Female Benevolent Society, Litchfield, articles of clothing by them appraised	21,20
A bundle of Clothing, do. do.	25,17
A bundle of clothing, do. do.	17,00
A bundle of Clothing, do. do.	15,00
From the Ladies' Sewing Society, East Hartford	2,75
From Somers, by Mr. Strong, a bundle	8,84
From a Female Friend, by Mrs. Atwater	4,16
From a Female Friend, West Greenwich	84
From the Female Benevolent Society, Colebrook	2,45
From some Ladies of Killingworth	4,50
From the Corban Society, Derby, a piece of Cloth	26,00
1826.—From a few individuals of Mansfield	4,20
From a Female Friend, Stamford, by Mrs. Dwight	2,00
From the Young Ladies' Sewing Society Washington, Conn.	13,17
From a Female Friend, Southington	1,33
From a Female Friend, Colebrook	33
From Warren, clothing	12,00
From Middlebury, do.	9,50
From a Female Friend, Lebanon, Conn.	80
From a Female Friend, Guilford	58
From the Young Ladies' Education Soci- ety, Lisbon, 18 yds. homemade flannel	11,07
From the Young Ladies' Reading and Sewing Society, Green's Farms	4,67
From a Female Friend, West Greenwich	84
From Mrs. Keziah Mead, do. 1 pair of yarn, 2 pair of thread stockings, knit by her just before her decease, aged 81 years, prized	3,00

## Revivals.

### REVIVAL IN WHITESBOROUGH N. Y.

The *Western Recorder* contains an account of a revival of religion in Whitesborough, N. Y. communicated by Rev. John Frost. Between 70 and 80 are mentioned as the fruits of a previous revival enjoyed in the early part of 1825.

"At the commencement of the present year, indications of another shower of grace became visible. In March the work became powerful and extensive. Upwards of 500 are cherishing a hope of being reconciled to God, as the fruits of this blessed influence from on high. A large portion of these are heads of families, and among the most moral and respectable inhabitants of the place. One hundred have united with the Presbyterian church; about ten have united with the Baptists; about the same number with the Methodists, and a few with the Episcopal church.—There are several who are indulging a hope, that have not as yet connected themselves with any church.

"This revival has in some respects been different from those which have before occurred during my residence in this place. There has been more earnest and agonizing prayer among professors. Those under conviction have wept less, and complained more of great hardness of heart. Converts have been more than usually disposed to meet in little circles for prayer, and nearly all have been disposed to take part in this exercise.

"Among the subjects are persons of all ages—from the hoary head down to lisping infancy. Some among the intemperate have been under deep conviction; but few, if any, have given evidence of submission to God. Instances of conviction and conversion still occur; but they are not frequent."

We are informed that a very pleasing attention to religion is progressing at Wintonbury, in the first Baptist Church in Windsor; a number of the youth, and those in middle age, are enquiring the way to Zion with their faces thitherward, and a number are now rejoicing in that liberty where-with Christ makes his people free. The omnipotence of truth is felt, and converts are multiplying, while it is to be feared, some are looking on and despise and wonder, and unless triumphant grace prevent, will finally perish.—*Christian Secretary.*

From the *Vermont Chronicle.*

### VERMONT DOMESTIC MISSIONARY SOCIETY.

In referring to a few striking instances, in which the Saviour has signally smiled upon the efforts of this Society to build up the church, I could wish for a more full and careful detail of facts than is placed within my reach. There are individuals in this state, whose memories are enriched with multiplied facts, which, if exhibited, would furnish ample illustrations of the happy tendency and effect of missionary labors in Vermont.—Why will not these individuals reduce such facts to form and hold them up to the view of the Christian public? More powerful arguments could hardly be employed, to bring the friends of Zion in this state, to rise up and build her walls.

Some five or six years ago, a missionary under the direction of this Society, engaged in his ap-

propriate labours in the North Western part of Vermont. For a season, and at the "earnest desires of many" of the people, he devoted himself to the religious interest of two towns. He preached "alternately in E. and M." It appeared evident, that there were persons in these places, who could weep in secret places for sinners, and mourn over the desolations of Zion.—Within three weeks from this time, revivals commenced in both the towns of E. and M., under the missionary's preaching and within five weeks from this time, in B. His attention was wholly directed to these three towns, during the remainder of his mission. The revivals in E. and M. began nearly at the same time, and among the young people, and in their progress embraced some of all ages. Some particulars, which marked its commencement in E., may be interesting.

The Missionary states, that after one or two cases of hopeful conversion had occurred at the centre of the town, he visited a school—A few weeks previous he had visited the same school. The scholars, 75 in number, were all irreligious except one. After spending an hour in the school, in hearing the scholars recite their lessons and in commanding them for their manifest improvement, he directed their attention to the one thing needful. Scarcely had he mentioned the subject of religion, before the instructor and most of the school melted into tears. After pausing for a moment in astonishment, he inquired of them to know, *why* they were weeping. "Is it on account of your sins against so good and so merciful a God? Or, is it only because you see others weeping? You have indeed reason to weep, that you are sinners; but not, that you are in the hands of so good a God. Weep, that you have refused to love him; and now look up to him for mercy and pardon."—Nearly thirty of this school with their instructor, soon after this interview, became hopeful subjects of renewing grace. From this school, the revival soon spread into B., where it continued to progress for some months in a wonderful manner.—It is not known, how many become religious in the reformation at B., nor precisely the number at M., but in the latter place, the number is more than thirty; in E. more than eighty; and in B. more than one hundred."—Third Annual Report of Vt. J. M. S.—The next year, in the Annual Report of the Vt. J. Miss. Society, we are told, that "by the blessing of God upon his former labours, a numerous church was gathered, "over which the successful missionary was ordained."

Let us mark the principal features, which distinguish the above statement, which was copied from the Third Annual Report of our Domestic Missionary Society. As far as appears from any documents within my reach, three years before the ordination of Mr. B., no Christian church could be formed among the inhabitants—perhaps 300 in number—of B. It was a valley of moral death strewed with "dry bones." Parents and children, hand in hand, passed forward in the "broad road, that leads to death." The Sabbath's sun arose and set, but where was the messenger of God, to proclaim, long and loud, the tidings of salvation? At length, a missionary—the agent, whom the kindness of the churches employed to scatter far and wide the seeds of truth—the bread of life—comes among them, and urges home upon

their bosoms the blessed truths of the Gospel. The same gracious Lord, who once "opened the heart of Lydia, that she attended to the things spoken by Paul," touched the hearts of many, who listened to our missionary. "They were pricked" in their consciences—stung with conviction of sin. And one hundred souls, it was hoped "were added to the Lord."—Their hearts go forth and fasten strongly on the missionary, who had been the happy instrument of leading them to the cross. They cannot bear to part with him. They put forth a vigorous effort; and rejoice in him, as their stated pastor and preacher.

Who, that contributed, as a patron of the Dom. Miss. Society of Vermont, to such high and blessed results, is not ready to say: My exertions were crowned with a most abundant blessing. I will cling with new warmth of affection and increased energy of action to an institution, which looks forward to so great an object—which exerts so benign an influence.

B. G.

## MASS. DOMESTIC MISSIONARY SOCIETY.

From the 8th Annual Report, as published in the Recorder & Telegraph, we make the following selections:

The receipts of the Eastern Treasury have been \$1566.92, expenditures, 1535.76.

The receipts of the Western Treasury for the year beginning August 10, have been \$464.04, expenditures, \$293.70.

The operations of the Western Committee have been exceedingly circumscribed, owing to the low state of their funds.

The Great head of the church has smiled upon some of the churches that partake of the Society's bounty. In the united societies of Agawam and Feedinghills, there has been a general and powerful revival of religion. More than one hundred have been added to the Congregational church and a considerable number to the Baptist and Methodist churches. The prospects of these parishes are highly encouraging.

The situation of several parishes in the county of Franklin demands prompt attention. It is to be feared that in some instances, the means of grace cannot be enjoyed, unless considerable aid be rendered. There are several waste places in that county and in Hampshire county, which might be built up, if there were funds at command.

The labors of missionaries have been blessed in the parishes of Prescott, Pelham and Shutesbury, especially in Prescott. The good hand of the Lord ought to be noticed with reference to the north parish in Springfield, which has been a waste place for more than thirty years. Several pious persons, who had made great exertions for years, were well nigh discouraged, when the Domestic Missionary Society offered them aid. The offer was gladly accepted, and seemed to put new hope into their desponding hearts; they increased their own efforts, and in due time, God sent them a pastor, whose unwearied exertions have been attended with great success. The meeting-house had been suffered to go to decay, so that it was not comfortable as a place of worship. A new one has been completed, at the expense of about \$4,000, and is large enough to accommodate the present population and many more. Much credit is due to the Rev. Mr. Phoe-

nix for his personal exertions and sacrifices, and much also is due to his people for the promptness with which they met his wishes.

## MONTREAL AUXILIARY BIBLE SOCIETY.

The sixth Anniversary of the Montreal Auxiliary Bible Society was held in St. James'-street Chapel, on Wednesday the 9th inst. HORATIO GATES, Esq. in the Chair. An interesting report of the proceedings of the Society was read by the Rev. J. S. CHRISTMAS, stating that 1793 copies of the Scriptures had been put into circulation during the last year: that several new Auxiliaries had been formed in different parts of the country; and that the funds of the Society had been considerably augmented. The reports also contained some pleasing details of the exertions of the Ladies Association of this City.—*Canad. Cour.*

## PLACES OF AMUSEMENT.

The following remarks which we copy from the Rhode Island Religious Messenger, are of general application, and they are well worthy the attention of Parents and Guardians; and more especially the unguarded and the inexperienced youth. While they fear no danger from what are called innocent indulgences, their fetters may be fast riveted. The force of habit is stronger than a strong man armed. The more delightful the music that allures to pleasure—and the more delicious the sweets that court the appetite, the more readily is the bait swallowed, and the captive taken. Let him that thinketh he standeth take heed lest he fall.

Civil government is an institution of God, for the good of mankind; and civil rulers are a terror to evil doers and a praise to them that do well. A heavy responsibility must therefore rest on all those who have authority and influence in the government of town or state. It is a sentiment which, happily, is universally acknowledged and frequently inculcated, that knowledge and virtue are the main pillars of a free constitution—the main support of our excellent institutions, civil and religious. But unhappily, as it appears to me, this sentiment has not that practical influence which it merits. It is to be regretted—and it is deeply regretted, by those who discern the demoralizing influence of our numerous dram shops, and our gambling establishments, and our new pleasure gardens, (our theatre we will leave, as too strongly fortified to warrant an attack,) it is deeply regretted, that these numerous enticements to vice and dissipation should be sanctioned and encouraged by those from whom we would gladly hope for a better influence. It has been a subject of remark, that this new garden establishment has been publicly recommended, as deserving public patronage. This is but a new establishment, and the future character of it may be yet uncertain. But we do know that there are in some of our neighboring cities, establishments of this kind which are considered as the greatest moral nuisances that exist.—And we do know of two cases which have already occurred, in which boys have stolen money to go to the garden. This, it may be said, is not a necessary consequence of the establishment. We grant it. But it is a very natural consequence. We know there are many children and youth who

are not under the restraining influence of religious or moral instruction; and that the exhibitions and refreshments of the place are such as to excite a strong desire to partake of them; and as the establishment is recommended as deserving of public patronage, it may seem almost justifiable to steal a little money, if they cannot get it otherwise for such an object. It is almost but doing evil that good may come.

When we consider how easily young persons are led astray in the paths of vice and dissipation, and how naturally one gratification creates a desire for another, is it not dangerous to countenance and encourage an increasing number of those establishments which have a natural-and-almost necessary tendency to corrupt the minds of youth, and lead the way to every species of vice? The beginning of dissipation is as when one letteth out water. A pleasure garden, and some innocent soda water, with ice-creams, and a little punch in hot weather, may appear a very pretty thing, and is recommended as a commendable object. A lad, perhaps of respectable family, attends—he finds what are in his view, and perhaps in common estimation, respectable company—he is delighted to see a balloon rise and soar away through the heavens—he finds the liquors very palatable, and makes out a very pleasant evening. The next evening, perhaps the garden is not open—there is no balloon. But there is the soda water, the ice cream, the punch, and some of the same company. He goes, and makes it do very well till the garden is opened again. He is soon prepared for the oyster house, and the common grog shop. One step leads to another—his mind becomes debased—his moral sense deadened—each degree of dissipation leads to another—each species of vice prepares the way for others—all the better feelings of our nature are finally eradicated and he becomes just fit to set the town on fire.

Such are frequently the beginnings, and such the progress of dissipation and vice. The beginnings are like the first and gentle eddies of a whirlpool; and the progress almost as sure.

If he who causes two spears of grass to grow where one only grew before, is deserving of public approbation and esteem, much more so is he who exerts an influence favorable to the interests of morality and religion. He who trains up a child, whether son or daughter, with sentiments and habits of virtue and piety, has thereby done something to support the fabric of our national constitution and laws. The pious youth who takes a child from a vicious and degraded family, and leads him to the Sabbath School and instils into his mind the truths and duties of the religion of the Bible, contributes more to the public good, in addition to the inestimable good which the child receives, than many statesmen who have made a figure in Congress. I had rather be Robert Raikes than Caesar, by as much as the sun is more glorious than a meteor or a lightning bug.

Our public Journals have a considerable influence in forming the character of the rising generation. The future character and prospects of our country, are, therefore, in a measure at the disposal of the conductors of those papers; and they are responsible to their country and to God for the influence they exert. It is therefore devoutly to be hoped there is no one, having this responsibility resting on him, who will not do at least as much

to encourage those institutions which have for their object the advancement of the interests of morality and religion, as those of fashionable amusements and gaiety, not to say of dissipation.

#### BIOGRAPHY OF A COLORED WOMAN.

The Missionary Herald notices a donation of seventy-five dollars, from a colored woman, by the name of *Cyrene Isaacs*. One of the executors to her will, in transmitting the legacy above named, has given the following short biographical notice of her:

**CYRENE ISAACS** was a colored woman, and was born a slave. Her master dying when she was young, she remained the property of her mistress. At the age of about thirteen years, she contracted with her mistress for her freedom; for which she was to pay about twenty dollars a year during the life of her mistress. This contract she fulfilled. Her mistress died when she was about eighteen years old. Not far from this time, probably one or two years after,—Cyrene made a public profession of religion; and was received into the Church of Christ in Danby, now Tompkins County, N. Y. from which place she afterwards came to Genoa, Cayuga County.

She was remarkably industrious and economical, and appeared to take a pleasure in giving something to aid charitable and benevolent objects. She sustained her Christian character to the last, and we hope and trust died in the Lord.

She died June 15th, 1825, at the age of about 33 or 34 years. Her property was inventoried and appraised at \$693 24. She was not in debt, except for the expenses of her last sickness. She bequeathed to the American Board of Commissioners for Foreign Missions, fifty dollars to aid their permanent fund, the interest only to be applied at the discretion of the Board. She bequeathed also, twenty-five dollars to the United Foreign Missionary Society, to aid their permanent fund, the interest only to be applied at the discretion of the Managers. She has left the greatest part of her estate for religious and benevolent purposes.

*Seventeenth Article of the Church of England.*—The latter part of the final clause of the Seventeenth Article, so frequently appealed to as deciding the anti-calvinistic sense of that article, is a literal translation from Calvin's Institutes. Vide Inst. 1. 17, 5.—*Chris. Obs.*

#### Obituary.

**DIED**,—In this city, on the 27th ult. Catharine Lewis, only child of Mr. H. P. Arms, aged 1 year; on the 2d inst. Mrs. Lydia Bradley, wife of Mr. James Bradley, aged 32.

At Woodbridge, on the 23d ult. Mrs. Martha Baldwin, wife of Mr. Ephraim Baldwin, aged 58.

At Oxford, on the 25th ult. Mrs. Nancy Humphrey, wife of the late Mr. Cyrus Humphrey, whose death was mentioned in our last paper.

At Cheshire, Mr. Benjamin Cande, late of Pompey, N. Y. aged 47.

At Bridgeport, Mrs. Gouge, wife of Mr. Thomas Gouge, aged 56.

At Saybrook, on the 25th ult. widow Mary Lord, aged 87.

At Canandaigua, John Titus, Esq. of Jamaica, L. I.

At Athens, Geo. on the 14th ult. Mr. Jonathan M. Hand, formerly of East Guilford, Conn.

At Augusta, Geo. Mr. McDaniel Meigs, aged 43, a native of Guilford, Conn.

**Poetry.**

FOR THE RELIGIOUS INTELLIGENCER.

**THE EIGHTH PSALM.**

On Lord our Lord! how great thy name  
 Whose praise both heaven and earth proclaim.  
 Even babes with uninstructed tongue,  
 And infant lips in knowledge young,  
 Pour forth the sweet, accordant song,  
 And put to shame the impious throng.

—When on yon vaulted heavens I look,  
 That proudest page in nature's book,  
 Where the fair moon her course doth hold,  
 And stars shoot forth in beamy gold,  
 Lord what is man that from above  
 Thou deign'st to visit him with love,  
 And kindly place him just below,  
 The angel-guards who round thee glow.

—Thou giv'st him power to rule the train  
 Who glide within the secret main,—  
 And those who spread the sounding wing,  
 And 'mid the fields of ether sing.—  
 And those who roam the varied earth,  
 Of gentle kind, or savage birth.

—Yet what is he, frail child of clay!  
 Who boasts o'er fleeting earth the sway,  
 Himself the being of a day,  
 Compar'd Oh God of Hosts! to thee,  
 Great Ruler of Immensity.

H.

**THE ASTONISHED UNBELIEVER.**

An unbeliever being asked by a professor of Christianity, How he could quiet his conscience in so desperate a state? replied, "As much am I astonished as yourself, that, believing the Christian religion to be true, you can quiet your conscience in living so much like the world: did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still, by Christians be so much cause given for the astonishment of unbelievers.

**THE TRACT AND THE FRIAR.**

A gentleman distributed some Spanish Tracts in the capital of one of the new states of South America. A short time afterwards, a friend told him that, on the preceding Sunday, he had entered a church, where a Friar with whom he was acquainted, was accustomed to preach to the people, after the market held on that day, as is usual in Roman Catholic countries. To his surprise, the Friar was exhorting the congregation to keep holy the Sabbath day; on listening more attentively, he found that he was reading a TRACT on that very important subject. He concluded by saying, "My friends, I have preached this sermon three times already; and I mean to do so again next Sunday, as I desire that you may attend to these things." The gentleman waited till the service was over, and then asked the Friar if he knew that he had been preaching a Protestant sermon. The Friar answered, "Have I? Well, never mind; it is a very good one."—London Tract Mag.

**COMMENCEMENT.**

The annual Commencement in Yale College, will take place on Wednesday, the 13th inst. The exercises will commence at 9 o'clock in the morning, and at 3 o'clock in the afternoon. The Concilio ad Clerum will be given in the evening at 7 o'clock in the College Chapel, by Rev. Isaac Lewis of Greenwich.

On the day preceding, the Phi Beta Kappa Society will meet at the State House at 10 o'clock A. M. At 11 o'clock the Society will proceed to the Centre Church to hear an Oration by James A. Hillhouse, Esq., and a Poem by James G. Brooks, Esq. of New York. The Public Speaking for Premiums, will commence at 3 o'clock P. M. At 7 o'clock in the evening, a Sermon will be delivered before the Education Society at the North Church, by the Rev. Samuel H. Cox of New York.

**THE THIRD CONGREGATIONAL CHURCH.**

On Wednesday, the 6th inst. agreeably to previous arrangements, a new Church of the Congregational order, was constituted in this city. About thirty members from the two existing Churches had been previously set apart and cordially and affectionately discharged for this express object. Having subscribed the Articles of Faith, which had been examined and approved by a Council of ministers, they repaired to the Centre Meeting-House, where, in presence of hundreds of their brethren in Christ, they solemnly ratified their covenant as a duly organized church. A Sermon was preached on the occasion by the Rev. Dr. Taylor, from 1 Tim. iii. 15. "Which is the church of the living God, the pillar and ground of the truth."

The expediency and necessity of a third Congregational Society in this city, has been felt by many for a number of years. The population of the town is probably not far from ten thousand and rapidly increasing. There are now six places of public worship besides the College Chapel,—two for Congregationalists, one for Episcopalians, one for Methodists, one for Baptists and one for people of color.

The two Congregational Churches, we believe, embrace rising of a thousand members, and the little band of brethren who have volunteered to form the third Church is not as large as could be wished; but as they have embarked in this holy enterprise from a conviction of duty, and as they go out from us accompanied by the prayers and the best affections of their brethren in Christ, we trust they will grow and prosper. For God, unto whom in faith they have committed their undertaking, is able to cause "a little one to become a thousand, and a small one a strong nation."

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